

IMĀLAH RECITATION: THE INTERACTION BETWEEN LINGUISTIC RULES AND QIRĀ'ĀT TRANSMISSIONS FROM THE PERSPECTIVE OF IMAM AL-SUYŪṬĪ

Najwal Ulya Adila¹, Mefia Ainur Ika Putri²,
Shifana Harumdani³, Faisal Abdullah⁴

Ma'had Aly Walindo¹, Ma'had Aly Walindo², Ma'had Aly
Walindo³, Ma'had Aly Walindo⁴

pklnajwa4@gmail.com¹, ainurputri311@gmail.com²,
shifanaharumdani618@gmail.com³,
faisalwalindo@gmail.com⁴

Abstract

Imalah is one of the forms of variation in Qur'anic recitation (qira'at), characterized by the inclination of the fathah or alif sound toward the sound of ya'. This phenomenon is not only related to the phonological aspects of the Arabic language but is also closely connected to the transmission and narration of qira'at. This study aims to explain the definition of imalah, the linguistic factors underlying its occurrence, and the relationship between linguistic rules and the transmission of qira'at in determining imalah recitations. This study employs a library research method by referring to sources on Qur'anic recitation and 'Ulum al-Qur'an, particularly Al-Itqan fi 'Ulum al-Qur'an by Jalaluddin al-Suyuti and other supporting literature. The results show that imalah is influenced by several linguistic factors, including the origin of alif from ya', the influence of kasrah, and phonetic harmony at the end of verses. Although linguistic rules can be used to explain the characteristics and reasons for the occurrence of imalah, the acceptability of a particular recitation ultimately depends on an authentic qira'at transmission. Therefore, linguistic rules function as a means of understanding the phenomenon of imalah, while transmission serves as the primary basis for establishing Qur'anic recitation.

Keywords: *Imalah, Qira'at, Linguistic Rules, Transmission, Arabic Phonology.*

ملخص البحث

الإمالة هي إحدى صور تنوع القراءات القرآنية، وتتمثل في ميل صوت الفتحة أو الألف نحو صوت الياء. ولا ترتبط هذه الظاهرة بالجوانب الصوتية في اللغة العربية فحسب، بل ترتبط أيضاً ارتباطاً وثيقاً برواية القراءات القرآنية ونقلها. يهدف هذا البحث إلى بيان مفهوم الإمالة، والعوامل اللغوية المؤثرة فيها، والعلاقة بين القواعد اللغوية ورواية القراءات في تحديد قراءة الإمالة. ويعتمد هذا البحث على منهج البحث المكتبي، بالرجوع إلى مصادر علوم القرآن والقراءات، ولا سيما كتاب الإتيان في علوم القرآن لجلال الدين السيوطي، إلى جانب عدد من المصادر الداعمة. وقد أظهرت الدراسة أن للإمالة عدة عوامل لغوية، منها كون الألف منقلبة عن الياء، وتأثرها بالكسرة، والتناسب الداعمة. وقد أظهرت الأبحاث. وعلى الرغم من أن القواعد اللغوية يمكن أن تساهم في تفسير خصائص الإمالة وأسباب وقوعها، فإن قبول القراءة يعتمد أساساً على الرواية الصحيحة في القراءات. وبذلك تكون القواعد اللغوية وسيلة لفهم ظاهرة الإمالة وتفسيرها، بينما تمثل الرواية الأساس الرئيس في إثبات القراءة القرآنية.

الكلمات المفتاحية: الإمالة، القراءات، القواعد اللغوية، الرواية، علم الأصوات العربية.

A. Introduction

The uniqueness of the Qur'an is reflected not only in the beauty of its language and the structure of its verses but also in the diversity of its recitations, known as Qira'at. Qira'at refers to the various forms of Qur'anic recitation transmitted from the Qira'at Imams through chains of transmission originating from the Prophet Muhammad (peace be upon him). These variations can be found in several aspects of pronunciation, such as phonetics, morphology, and pronunciation characteristics, while remaining within the framework of Qur'anic recitation established through authentic transmission.

One form of variation in Qur'anic recitation found in the science of Qira'at is Imalah. In general, the term imalah refers to the pronunciation of the fathah sound with a tendency toward kasrah, and the alif sound with a tendency toward ya'. This recitation produces a distinctive sound that differs from ordinary pronunciation. It is not applied to all words in the Qur'an, but only to certain words according to the rules and transmission traditions of the Qira'at Imams.

In addition to its connection with the aspects of Qira'at, the imalah recitation is also related to the characteristics of the Arabic language, such as nahwu (syntax), sharaf (morphology), and phonology, which can provide an understanding of the phonetic characteristics of a particular word. However, in determining a Qur'anic recitation, linguistic principles cannot be considered the sole basis, because Qira'at is primarily founded on transmitted traditions (riwayat) that have been passed down through established chains of transmission.

Discussions of Qira'at and Imalah have been presented in various classical and contemporary sources. One of these is *Al-Itqan fi 'Ulum al-Qur'an* by Imam al-Suyuthi, which provides information on various aspects of Qur'anic sciences (Ulum al-Qur'an), including discussions related to Qira'at. Nevertheless, the study of linguistic principles and Qira'at traditions in Imalah recitation still requires further development.

This study examines the interaction between linguistic principles and Qira'at traditions in Imalah recitation by identifying the forms of Imalah, tracing the relevant Qira'at traditions, and analyzing their linguistic aspects. This study is expected to provide a clearer understanding of the relationship between linguistic principles and Qira'at traditions in Qur'anic studies.

B. Methods

This study employs a qualitative approach using library research as its research method. This method was chosen because the research data were obtained entirely through the examination and analysis of various written sources related to the relationship between linguistic principles and qira'at traditions in the recitation of imalah. The qualitative approach is applied to gain a deeper understanding of the relationship between linguistic aspects and qira'at traditions based on relevant sources. The research data are derived from primary and secondary sources. The primary sources include the Qur'anic sciences book *Al-Itqan* by Imam al-Suyuthi, which discusses various traditions concerning the recitation of imalah, as well as Qur'anic verses related to this phenomenon. Meanwhile, the secondary sources consist of books, scholarly articles, and previous studies that support the discussion.

C. Body of the article

1. Definition of *Imālah*

- a. Al-Imālah Linguistically, *imālah* means to incline or lean toward one side, while technically it refers to a sound between alif and yā'. In this sense, *imālah* is known as al-imālah al-kubrā (major *imālah*).
- b. At-Taqlīl *At-taqlīl* refers to a recitation between *fath* and *imālah*. In this sense, it is known as al-imālah al-sughrā (minor *imālah*) or bayna bayn (an intermediate pronunciation). In the book *Sharḥ al-Shāṭibiyyah* by 'Abd al-Fattāḥ al-Qāḍī, it is explained as follows:

لإمالة الصغرى ما بين للفطين أي بين الفتح والإمالة الكبرى وتسمى التقايل وبين بين

In pronouncing the *taqlīl* recitation, accuracy cannot be achieved without learning directly from or receiving *talaqqī* from a qualified teacher. This is especially important because such a *lahjah* (dialectal feature) is not found in the Indonesian language. To ensure accuracy in pronouncing *taqlīl*, an example can be found in the *murattal* recitation according to the Warsh transmission by Shaykh Maḥmūd Khalīl al-Ḥuṣārī, specifically in the rā' of the word مَجْرَاهَا in verse 14 of Sūrat Hūd. By listening to two recordings of Shaykh

Maḥmūd Khalīl al-Ḥuṣārī reciting مَجْرَاهَا according to the Ḥafṣ and Warsh transmissions, one can distinguish between the *imālah* and *taqlīl* recitations.¹

Continuing the mapping of the linguistic aspects discussed in the previous chapter, the analysis now turns to the *riwāyah* (transmission) perspective. Through the thought of Imam al-Suyūfī in *Al-Itqān*, the rule of *imālah* is understood as a rule of *tajwīd* that modifies the sound of the letter alif, inclining it toward yā', without a *sukūn* sound, when it occurs with certain letters. According to the explanation in *Al-Itqān*, the extent to which this recitation is applied is not uniform.

The *imālah* recitation is a form of *fuṣḥā* (classical Arabic) that is considered authentic based on its established chains of transmission (*sanad*) and *mutawātir* narrations, indicating that the Qur'an was revealed in this dialect. In contrast, *fath* is a dialect used predominantly by the inhabitants of Najd, particularly the Banū Tamīm, Asad, and Qays tribes. Among the Seven Imams of Qirā'āt, those who employ *imālah* in their recitations can be classified into five categories:

- a. Does not employ *imālah* in the Qur'an: Ibn Kathīr.
- b. Employs *imālah* only to a limited extent: Qālūn, Ibn 'Āmir, and 'Āṣim.
- c. Makes the greatest use of *taqlīl*: Warsh. In fact, he does not employ *imālah* except on the hā' in the word Ṭāhā (طه).
- d. Makes relatively equal use of *taqlīl* and *imālah*: Abū 'Amr.
- e. Makes the greatest use of *imālah*: Ḥamzah and al-Kisā'ī.²

There are two causes of *imālah*: the presence of yā' and the presence of a kasrah vowel. *Imālah* due to yā' occurs in an alif that is written in the muṣḥaf as yā', as well as in an alif that originates from yā'. As for *imālah* due to kasrah, the rules governing the recitation of *imālah* according to the Seven Imams of Qirā'āt are explained below, as presented in *al-Shāṭibīyyah*.

I. The Origin of the Letter Yā'

¹ Ahmad Fathoni, *kaidah Qira'at tujuh menurut Thariq asy-syathibiyyah*, Jilid 1 (Jakarta yayasan Bengkel Metode Maisura, 2022), h. 6

² Miskat S. Inaku dan Ibnu Rawandhi N. Hula, "Bacaan Unik Dalam Al-Qur'an perspektif I'jaz Lughawi", *Assuthur: Jurnal pendidikan Bahasa Arab*, Vol. 1 No. 2 (Desember 2022), hlm. 63.

When an alif originally derives from yā', its pronunciation is inclined toward yā' to indicate the original form of the letter, as in the word هُدًى, whose original form is هُدًى.

II. The Influence of the *Kasrah* Vowel

The presence of a *kasrah* vowel, whether before or after the alif, causes the position of the tongue to rise, thereby naturally inclining the *fathah* sound toward the yā' sound. An example of its application can be found in the word عالم.

III. Phonetic Harmony (*Munasabah*)

Imālah is also employed to create phonetic harmony between the endings of verses (*fawāṣil*). This pattern can be clearly observed in Sūrah al-Ḍuḥā, as in the words سَجًى and وَالضُّحَى³.

According to Imam al-Suyūfī in his book *Al-Itqān fī 'Ulūm al-Qur'ān*, he quoted Imam Ibn al-Jazarī as stating that there are twelve causes of *imālah*:

1. *Imālah* due to a preceding *kasrah* *Imālah* caused by a preceding *kasrah* requires that there be only one letter separating the *kasrah* from the alif, such as in the words كتاب and حساب. This separation is determined with reference to the alif.
2. As for a *fathah* that is pronounced with *imālah*, there is no intervening letter between it and the *kasrah*, or there are two letters between them, the first of which is sukūn, as in إنسان. Alternatively, both letters are pronounced with *fathah*, with the second being hā', due to its hidden nature.
3. As for a yā' that occurs beforehand, it is sometimes directly connected to the alif, as in الأيامي والحياة. At other times, it is separated from the alif by two letters, one of which is hā', as in يدها.
4. As for a *kasrah* that occurs afterward, it may either be an original *kasrah*, as in عابد, or one that occurs due to a particular reason, as in the expressions في النار and من الناس.
5. As for a yā' that occurs afterward, an example is مبايع. Likewise, there may be an estimated *kasrah*, as in حاف, whose original form is حوف.

³ Muhammad Nurkhalik, dkk., "Imalah dan Taqlil: Studi Qira'ah sab'ah kitab Faidhu al-Barakat", Jurnal Al-Bayan: Jurnal Ilmu Al-Qur'an dan Hadist, Vol. 7 No. 2 (2022), hlm. 9.

6. As for the yā' that is implied, examples include *الثرى* and *يخشى*, *الهدى*, *أبي*. Indeed, the alif in these words originally derives from a yā' that bears a vowel, preceded by a fathah.
7. As for the kasrah that occurs due to a particular cause, this occurs in certain forms of words, such as *زاد* and *طاب*, *جاء*, *شاء*, because the fā' al-fi'l is pronounced with a *kasrah* when it is followed by the tā' of the subject pronoun (tā' al-fā'il).
8. As for the yā' that arises as a result of *imālah*, examples include *تلا* and *غاز*. Indeed, the alif in these words originally derives from a wāw, and therefore it is pronounced with *imālah* due to the change of the alif into yā' in the forms *تلي* (tuliya) and *غزي* (ghaziya).
9. As for *imālah* due to the presence of another *imālah*, an example is the *imālah* recited by al-Kisā'ī on the alif following the nūn in *إنا الله*, because the alif in *الله* is pronounced with *imālah*. As for *وإنا إليه*, it is not pronounced with *imālah* because there is no cause for it. This is why it is pronounced with *imālah*, as in *الضحى*.
10. As for *imālah* due to resemblance, an example is the *imālah* of the alif of feminine formation (*alif al-ta'nīth*), as in *الحسنى*, as well as the alif in *عيسى* and *موسى*, because they resemble an alif such as that in *عدة*.
11. As for *imālah* due to frequent usage, an example is the *imālah* of the word *الناس* in three different circumstances, as narrated by the author of the book *al-Manhaj*.
12. As for *imālah* used to distinguish between a noun and a particle, an example is the *imālah* in the opening letters of the sūrahs, as stated by Sībawayh: "Such as the letters bā' and tā' among the letters of the alphabet, which are pronounced with *imālah*, just as they are articulated, unlike the other letters, such as *ماء لا*."

The benefit of *imālah* is to facilitate pronunciation or articulation. This is because pronouncing *fathah* requires raising the tongue, whereas pronouncing *imālah* involves lowering it. Lowering the tongue is easier for the tongue than raising it. Therefore, those who recite with *imālah* incline their pronunciation accordingly.⁴

2. The transmission of Qirā'āt through riwāyah and isnād

Continuing the mapping of the linguistic aspects discussed in the previous chapter, the analysis now turns to the riwāyah (transmission) perspective. Through the thought of

⁴ Jalal al-Din 'Abd al-Rahman ibn Abi Bakr al-Suyuti, *Al-Itqan fi 'Ulum al-Qur'an*, tahqiq Muhammad Salim Hashim (Beirut: Dar al-Kutub al-'Ilmiyyah, t.t.), hlm. 140

Imam al-Suyūṭī in *Al-Itqān*, the rule of *imālah* is understood as a rule of *tajwīd* that modifies the sound of the letter alif, inclining it toward yā', without a *sukūn* sound, when it occurs with certain letters. According to the explanation in *Al-Itqān*, the extent to which this recitation is applied is not uniform.

All the reciters of the Ten Qirā'āt (Qirā'āt al-'Ashr) recite with *imālah*, except Ibn Kathīr, who does not use *imālah* on any letter in the Qur'an. The reciters who are particularly prominent in their use of *imālah* are Imam Ḥamzah, Imam al-Kisā'ī, and Imam Khalaf.

Their transmission chains (*riwāyāt*) apply *imālah* to all alifs that originate from yā', whether in nouns or verbs. The origin of an alif derived from yā' can be identified in two ways:

1. In the case of a noun, its origin can be determined by converting it into the dual form (*ism al-tathniyah*),

for example: *الْهُدَيَانِ = الْمَأْوَيَانِ، الْهُوَيَانِ = الْهُوَيَانِ*

2. In the case of a verb, its origin can be determined by adding the tā' of the first-person pronoun (*tā' al-mutakallim*) or the tā' of the second-person pronoun (*tā' al-mukhāṭab*),

for example: *نَجَا = نَجَوْتُ، خَلَا = خَلَوْتُ، خَلْتُ، عَصَا = عَصَوْنَا، صَفَا = صَفَوْنَا*⁵

All alifs of feminine formation (*alif al-ta'nīth*) on the *fu'lā* pattern, such as (*كُطُوبِي،* (*كُطُوبِي*); words on the *fu'ālā* pattern, such as (*وَكَسَالِي، وَأَسَارِي*); as well as words written with yā' in the muṣḥaf, such as (*بَلِي، مَتَى، يَا أَسْفَى*). This difference in the extent to which *imālah* is applied provides clear evidence that the variation in recitation methods is part of the characteristics of differences in lahjah (dialect) among the transmitters within the framework of the authentic Qirā'āt al-'Ashr.

Although the linguistic rules support this pronunciation, the aspect of *riwāyah* imposes strict limitations in the form of exceptions (*istithnā'*) on the words (*حَتَّى، إِلَى، عَلَى*),

⁵ Institut Ilmu Al-Qur'an (IIQ) Jakarta, Buku Pembelajaran Ilmu Qiro'at III (Jakarta: IIQ Jakarta, 2021), h. 16.

(ولدى، ما زكى). None of these words are recited with imālah by the aforementioned Imams because there is no valid talaqqī transmission that authorizes such a recitation.

Conditional variations are also recorded in the transmissions of Imam Abū ‘Amr and Warsh, who apply *imālah* to the endings of all verses in eleven consecutive sūrahs, namely Ṭāhā, al-Najm, Sa’ala, al-Qiyāmah, al-Nāzi‘āt, ‘Abasa, al-A‘lā, al-Shams, al-Layl, al-Ḍuḥā, and al-‘Alaq. In addition, Abū ‘Amr applies *imālah* to every rā’ preceded by an alif, such as the words (ذكرى، بشرى، أسرى، أراه). Furthermore, Abū ‘Amr and al-Kisā’ī apply *imālah* to every alif followed by the letter rā’ at the end of a word that is read in the jarr case, whether the alif is original or additional, such as (أو بارها، حمارك، الدار، النار، القهار، الديار،) (الكفار، الأبقار). The distinctive nature of these transmissions is also demonstrated by Imam Ḥamzah, who applies *imālah* to the middle radical (‘*ain al-fi’l*’) of ten specific past-tense verbs, namely: (خاف، زاغ، طاب، ضاق، حاق، زاد، شاء، جاء، خاب، ران). Furthermore, Imam al-Kisā’ī has a unique transmission in which he applies *imālah* to the hā’ of feminine formation (hā’ al-ta’nīth) and the letter preceding it when stopping (*waqf*) unconditionally after fifteen letters, which are collectively represented in the phrase (فجئت زينب لذود شمس). Examples include: Fā’: رافة، خليفة، Jīm: لجة، وليجة، Thā’: خبيثة، ثلاثة، Tā’: مينة، بغتة، Zāy: بارزة، Wāw: لذة، موقودة، Dhāl: كليلة، ثلة، Lām: حبة، توبة، Bā’: سنة، جنة، Nūn: خشية، شيبة، Yā’: أعزة، خمسة، خامسة، Sīn: رحمة، نعمة، Mīm: فاحشة، عيشة، Shīn: بلدة، عدة، Dāl: قسوة، المروة.

Meanwhile, the integration of the riwāyah aspect concludes with the agreement among the recitation scholars regarding the opening letters of the sūrahs (fawātiḥ al-suwar). The phrase Alif Lām Rā (الر) at the beginning of five sūrahs is recited with *imālah* by the majority of transmitters, including Imam Ḥamzah, al-Kisā’ī, Khalaf, Abū ‘Amr, Ibn ‘Āmir, and Abū Bakr, while Warsh recites it with a sound intermediate between *imālah* and *fath*.⁶

The Opinions of the Qur’anic Reciters Regarding the Word **وَنُنَاقِ** Sūrat Fuṣṣilat and Sūrat al-Isrā’:

- a. Qālūn, Ibn Kathīr, al-Dūrī from Abū ‘Amr, Hishām, Ḥaḥṣ from ‘Āṣim, and Ibn Dhakwān recite the nūn and hamzah with *fathah*.
- b. Warsh recites the hamzah in two ways: with *imālah bayna bayn* or with *fath*.

⁶ Jalal al-Din ‘Abd al-Rahman ibn Abi Bakr al-Suyuti, Al-Itqan fi ‘Ulum al-Qur’an, tahqiq Muhammad Salim Hashim (Beirut: Dar al-Kutub al-‘Ilmiyyah, t.t.), hlm. 141

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- c. Khallād recites the hamzah with *imālah*.
- d. Al-Sūsī recites the hamzah in both Sūrat al-Isrā' and Sūrat Fuṣṣilat in two ways, namely with *imālah* or *fath*.
- e. Shu'bah recites the hamzah with *imālah* in Sūrat al-Isrā' and with *fath* in Sūrat Fuṣṣilat.
- f. Khalaf and al-Kisā'ī recite the nūn and hamzah with *imālah* in both Sūrat al-Isrā' and Sūrat Fuṣṣilat.⁷

This *riwāyah* transmission of *imālah* also applies to the letters at the opening of Sūrah Maryam and Sūrah Ṭāhā according to Abū 'Amr, al-Kisā'ī, and Abū Bakr. Imam Ḥamzah, specifically, applies *imālah* to Sūrah Ṭāhā, but not to Sūrah Maryam. The recitation authorities who apply *imālah* to the letter yā' at the beginning of Sūrah Maryam also apply *imālah* to the phrase Alif Lām Rā (الر), except for Abū 'Amr in his well-known transmission. Finally, *imālah* is also recorded at the beginning of Sūrah Yāsīn, as well as in the expressions (طه، طسم، طس) and the letter khā' in (حم) at the beginning of seven sūrahs, a reading that was also approved by Ibn Dhakwān.

On the other hand, Imam As-Suyuthi noted that the first opinion is stronger, namely that Imālah is one of the dialects commonly used by the Arab tribes in the pre-Islamic period. Citing the opinion of Imam Abū 'Amr ad-Dānī, he stated that Imālah is one of the two well-known linguistic forms that were widely used among the Arabs, among whom the Qur'an was revealed in their language (dialect). Imālah was a dialect widely used by the inhabitants of Najd, such as the Tamīm, Asad, and Qays tribes.

In line with this, Imam Jalāl al-Dīn 'Abd al-Raḥmān al-Suyūṭī quoted the opinion of Abū Bakr al-Wāsiṭī, who stated that there are fifty Arabic languages (dialects) found in the Qur'an. Among them are Quraysh, Thaḳīf, Hawāzin, Hudhayl, Kinānah, Khash'am, al-Khazraj, Ash'ar, Numayr, Qays 'Aylān, Jurhum, al-Yaman, Azd Shanū'ah, Kindah, Tamīm, Himyar, Madyan, Lakhm, and others.⁸

⁷ Putri Suci Trisari, "Imalah," makalah mata kuliah Qira'atul Qur'an (Air Molek: Sekolah Tinggi Agama Islam Nurul Falah, 2024), h. 8.

⁸ Delmus Puneri Salim, "Politik Identitas dan Multikulturalisme," dalam Memotret Multikulturalisme di Kota Seribu Gereja, ed. Yuliana Jamaluddin dan Siti Aisa (Manado: Penerbit Fakultas Ushuluddin Adab dan Dakwah IAIN Manado, 2019), hlm. 126-127.

3. Interaction of language rules with Qiraat history

In the discussion regarding imalah, it cannot be separated from the dynamics of language rules with the history of the Qiraat Imams. This chapter focuses on the core of the research: analyzing how linguistic rules and the Qira'at traditions interact and complement each other in establishing the rules of recitation.

So, which takes precedence: linguistic rules or the tradition of transmission?

The reading Imalah is a famous word that is spread among the fluent people of the Arab nation, namely the residents of Najd, such as Tamim, Asad and Qais.⁹

In the study of Arabic phonology, this sound change results from a sound shift in which the sounds corresponding to fathah (a) and (i) merge into (e); this occurs because the sounds in question appear in different positions and environments.¹⁰

As for one of the conditions for accepting a Qiraat, it must be in accordance with Arabic language rules. However, it is incorrect to say that the validity of a Qira'at depends on its conformity with the science of Arabic grammar (Nahwu). This is because the rules of Arabic grammar (Nahwu) formulated by humans cannot be used to determine the authenticity or weakness of a narration. In this case the rules of language are the science of nahwu. And the reading of Imalah is subject to the Qiraat history, not to the language rules of the language.¹¹

Imalah reading is a language or variety of Qiraat in reading the Al-Qur'an which is based on the history and sanad which are connected to the Prophet Muhammad SAW. The rules of the Arabic language are subject to the valid Qiraat History, and linguists match or create the rules, not the other way around. Imalah is a change of sound in Arabic whose reason is for efficiency targets, which means changing two sounds into one sound, resulting in the original sound seemingly disappearing and a new sound emerging—such as the pronunciation of the (ai) sound in the word خیر shifting to (e), becoming "kher", and in the

⁹ Jalal al-Din 'Abd al-Rahman ibn Abi Bakr al-Suyuti, *Al-Itqan fi 'Ulum al-Qur'an*, tahqiq Muhammad Salim Hashim (Beirut: Dar al-Kutub al-'Ilmiyyah, t.t.), hlm. 138

¹⁰ Iswah Adriana, "Perubahan bunyi pada bacaan-bacaan Gharib dalam Al-Qur'an menurut tinjauan fonologi Arab," *Jurnal Bahasa dan Sastra* Vol.1, (2017), h.67.

¹¹ Ahmad Fathoni, "Ragam Qiraat Al-Qur'an," *Jurnal Suhuf* Vol.2, No.1 (2009), h.58.

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word مجراها¹²

In the language of the rules, namely the replacement of vowels in BAF, namely the replacement of the vowel ai to e, This phenomenon is called Imalah with certain provisions, among others, That "alif" originates from the letter " yā' "as seen in the word "هدى" which follows the "فعلى" pattern, similar to "بشرى" and others.¹³ This demonstrates an interaction between linguistic rules and the Qira'at traditions, wherein the two complement each other. Arabic language rules as an explanation of the linguistic reasons why a lafadz can be read as imalah in a particular history. The authentic history is proof that it is permissible to read faith based on the Prophet Muhammad SAW. Examples include the reading of Imalah which has been put forward by Imam Kisa'i and Imam Hamzah.

- Imam Hamzah recites with Imālah on the middle radical ain fiil of ten past-tense verbs, including words such as طاب, زاع, خاف, and others.
- Imam Kisa'i reads Imalah on ha' ta'nits and the letter before it at the time of waqf which is located after the fifteen letters.
- Imam Hamzah and Imam Kisa'i who read at the opening of the letter (الر) in five letters.¹⁴

Thus, there is evidence that the Imālah recitation adheres to authentic narrations , whereas the alternative reading does not conform to linguistic rules (the sciences of arabic grammar and arabic morphology).

An explanation of Imam al-Suyuti's methodology in the book Al-Itqan fi 'Ulum al-Qur'an, in which he cites the views of Imam Abu 'Amr al-Dani.

قَالَ الدَّانِيُّ: وَأَيْمَهُ الْقُرَّاءُ لَا تَعْمَلُ فِي شَيْءٍ مِنْ حُرُوفِ الْقُرْآنِ عَلَى الْأَقْسَى فِي اللُّغَةِ وَالْأَقْبَسِ فِي الْعَرَبِيَّةِ

بَلْ عَلَى الْأَثْبَتِ فِي الْأَثَرِ وَالْأَصَحِّ فِي النَّقْلِ

¹² Ahmad Sayuti Anshari Nasution, "Pelepasan dan penggantian bunyi bahasa Arab," Jurnal Adabiyat Vol.XIV, No.1 (2015),h.124.

¹³ Ibid,134

¹⁴ Jalal al-Din 'Abd al-Rahman ibn Abi Bakr al-Suyuti, Al-Itqan fi 'Ulum al-Qur'an, tahqiq Muhammad Salim Hashim (Beirut: Dar al-Kutub al-'Ilmiyyah, t.t.), hlm. 141

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This means that Quranic reciters do not employ the letters of the Quran based on the most common linguistic usage or what best aligns with the rules of Arabic grammar (qiyas). However, they are based on which one has the strongest *atsar* and the most authentic history,

وَإِذَا ثَبَّتَتِ الرَّوَايَةُ لَمْ يَرُدُّهَا قِيَاسُ عَرَبِيَّةٍ وَلَا فَسْهُوُ لُغَةٍ لِأَنَّ الْقِرَاءَةَ سُنَّةٌ مُتَّبَعَةٌ يَلْزَمُ قَبُولُهَا وَالْمَصِيرُ إِلَيْهَا

And if a narration is authentic, it must not be rejected on the grounds that it conflicts with the rules of the Arabic language. For indeed, the Qira'ah is a Sunnah that must be followed, accepted as obligatory, and adopted as a guide. Regarding this view, Imam al-Suyuti also held the opinion that the Qira'ah "سُنَّةٌ مُتَّبَعَةٌ"

قُلْتُ: أَخْرَجَ سَعِيدُ بْنُ مَنْصُورٍ فِي سُنَنِهِ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: الْقِرَاءَةُ سُنَّةٌ مُتَّبَعَةٌ

This opinion was also agreed with by Imam Al-Baihaqi.¹⁵

¹⁵ Ibid, 259-260

C. Conclusion

Based on the discussion above, it can be understood that imalah is one of the variations of Qur'anic recitation (qira'at) that has a basis in authentic transmission and chains of narration (sanad). Linguistically, imalah refers to the tendency of the sound of fathah or alif to incline toward the sound of ya'. The occurrence of imalah can be influenced by several linguistic factors, such as the origin of alif from ya', the presence of kasrah, phonetic harmony, and other factors.

The relationship between linguistic rules and qira'at transmission shows that the two are interconnected. Linguistic rules can be used to explain the reasons and characteristics of the sounds in imalah, while transmission serves as the primary basis for determining whether a particular recitation is acceptable. Therefore, linguistic rules cannot be used as a basis for rejecting a qira'at that has an authentic transmission.

Thus, in determining the rules of imalah, qira'at transmission takes precedence over linguistic rules. The differences in recitation practiced by the qira'at scholars, such as Hamzah, al-Kisa'i, Abu 'Amr, and Warsh, demonstrate variations in recitation that have been transmitted through established qira'at traditions. Linguistic rules then function as a means of understanding and explaining these phenomena, rather than as the primary determinant of the validity of a recitation.

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